1:Seligmann & Seligmann E-5 (1907-1908) 1911
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Mr Gunasekara's opinion as to the origin and relationship of these words will be found in the vocabulary at the end of the volume, where we also give his explanation of the many periphrases we collected[1].

We may refer here to the use of the affix *-poja* which the Veddas join to many nouns, thus "blood" is called *lepoja* and the sun *irupoja*. Inquiries made from Veddas and peasant Sinhalese failed to suggest any origin for this affix, which can scarcely be connected with the Sinhalese words *poḍḍa* and *poda* "little," "little thing" as was suggested by some of our Sinhalese informants. We therefore fall back upon a suggestion made to us by Mr Gunasekara that *poja* is a corruption of Sanskrit *pudgala* (P. *puggala*) "individual," "body," "matter," "personal identity." If this explanation is correct then *lepoja* is the equivalent of "the individual or thing (called) *le* blood," *irupoja* of "the individual or thing (called) *ira* sun," *hulampoja* of "the individual or thing (called) *hulan* wind." The use of this word may have been found convenient when a foreign word was adopted by the Veddas, to make it clear that the borrowed word referred to a concrete object. Later, when the new word had become universally intelligible and was firmly established in the Vedda dialect, *poja* must have been gradually dropped from a great number of nouns, and this doubtless is probably the reason why at present *poja* is affixed only to a minority of words, and while commonly used by some Veddas is scarcely heard in other communities. This view is supported by Mr Gunasekara's remark that *pudgala* has been used by the Sinhalese in the sense of "person" (individual), though he considers that its use as an affix to a considerable number of nouns is a purely Vedda feature.

Mr Parker suggests that there may be more than one origin for *-poja* as used by the Veddas, "thus, *lepoja* might be *lepoda*, drop of blood. There is also a Sinhalese word *poḷi* (Skt. *prajā*)

[1] It is extremely probable that some of the words in this list may be derived from Tamil, the following being suggestions for which we are indebted to Mr Parker: *elud* buffalo, T. *eddu* a bull, ox or cow; *eddā* elephant, T. *eṭṭi* a hornless beast; *kuripā* bear, T. *kari* black and *eḍi* one; *teli* honey comb, cf. T. *teḷḷi* hole, perforation, tube; *eḍuloma* sun, cf. T. *eḍuvaru* a circle, disk, wheel (Sk. *cakra*); *dandā* monkey, cf. T. *taṇḍu* slave; *ruḍḍā*, Sin. *rukā* tree and *eḍi* one, i.e. "the tree one."

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193 creature, one meaning of the Sanskrit word being 'designating,' 'indicating.'"

192 197 The occurrence of a large number of the non-Sinhalese Aryan words in the Vedda vocabulary seems to us of considerable importance. Many of these words are derived or borrowed from the Hindi and Marathi languages or from Sanskrit words which according to Mr Gunasekara "are seldom or never used in the Sinhalese language."

This implies that these languages must at one time have materially contributed to the formation of Sinhalese, and if it could be determined at what period they had passed into the vulgar tongue in Ceylon, this would give us the earliest date at which the Veddas could have adopted Sinhalese.

197 At present this seems impossible, but valuable suggestions concerning the period or periods at which the northern influence was exerted may perhaps be gathered from the age of the Sinhalese folk-tales of Northern origin collected by Mr Parker from districts in the interior of the Island "where story-books in Sinhalese, Tamil, or Arabic do not appear to have penetrated, and English is unknown by the villagers." This quotation as well as those which follow are taken from the introduction (pp. 37 and 38) to Mr Parker's recent volume *Village Folk Tales of Ceylon*. Mr Parker, after referring to stories due to immigrants from South India, writes as follows concerning those which he considers were brought in by "settlers from the Ganges valley, or near it.

"With regard to the latter, it is not probable that they consisted only of the early immigrants of pre-Christian times. King Niśśanka-Malla, who reigned from 1198 to 1207 A.D., has recorded in his inscriptions that he was a native of Sinhapura, then apparently the capital of the Kālinga kingdom, which extended far down the east coast of India, southward from the lower part of the Ganges valley; and he and his chief Queen Subhadrā, a Kālinga Princess, must have brought into Ceylon many of their fellow-countrymen. The Queens of two other earlier Kings of Ceylon were also Princesses from Kālinga.

"In the Galpota inscription at Polannaruwa (Prof. E. Müller's *Ancient Inscriptions in Ceylon*, No. 148), he stated that "invited